

A
SERMON

PREACH'D at

St. Margaret's Westminster,

August the 19th. 1708.

BEING THE

THANKSGIVING-DAY, for the late Great
Victory obtain'd over the *French* Army near *Auden-*
arde, by Her Majesty's Forces, and those of Her
Allies, under the Command of the Duke of *Marlbo-*
rough.

PSALM CVI. Verse xxi.

*And they forgot God their Saviour, who had done so
great things in Egypt.*

By **THO. KNAGGS** M. A. Lecturer of St.
Giles's in the Fields, and Chaplain to the Right
Honourable Fulk Lord Brook.

L O N D O N :

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P S A L M CVI. Verse xxi.

And they forgot God their Saviour who had done so great things in Egypt.

IN this Psalm we have two remarkable Passages, the Rebellion and Disobedience of the *Israelites*, and God's Mercy and Deliverance to them. After *Four Hundred and Thirty Years Slavery in Egypt*. *Exod. 12. 40.* the House of Bondage, God brought them out of Thralldom when they groan'd under the heavy Burthens of Servitude and Tyranny with a mighty Hand, and an out-stretched Arm, and plac'd them in a Country flowing with Milk and Honey. He made the Sea to divide before them, and stand on each side as a Wall to defend them, fed them with Bread from Heaven, and made the hard Rocks to gush out with streams of Water for them to drink. Yet after all these miraculous Benefits, they forgot their great Deliverer, and for their God set up a Golden Calf.

God has done the same for us which he did for the *Israelites*, and shewn as great measure of Love, Respect and Power to us, as if we had been his own Inheritance, his own People, as they were; and by the

Mighty Hand of our *Moses* * our Great
 * Duke of Marlborough. General, hath deliver'd us from the Tyranny and Boundless Ambition of that
 † Lewis XIV. Great Pharaoh the † French King.

To pass over this Blessing, this Glorious Deliverance, without thankful Hearts and acknowledgements of it, would be to forget God our Deliverer, which no doubt was his mighty and merciful Work. The Lord of Hosts has blest'd our Preparations, answer'd our Prayers, arm'd us with his Providence, guarded us by Angels, defeated our Enemies, and disappointed their Designs and Expectations.

Thro'



Thro' him have we overbrow'd our Enemies, and in his Name have we trod them under, that rose up against us. It was not the Sword that help'd us, but it was he that sav'd us from our Enemies, and put them to confusion that hate us. We make our boast of God all the day long, and will praise his Name for ever. Psal. 44. 6, 7, 8, 9.

In handling the Text I shall insist upon these two following Particulars.

(1.) That it is our Duty to praise God for Victory and Success.

(2.) That Thankfulness in such a case ought to be express'd by living such Lives as shall be suitable to such Mercies.

(3.) Shall draw two Inferences. And

(1.) That it is our Duty to praise God for Victory and Success.

This is an Antient Custom, as appears both from Sacred and Profane History. When God had deliver'd Israel out of Egypt, Exod. 15, Moses pen'd a Song of Triumph and Thanksgiving. And so did Deborah and Barack for the Overthrow of Jabin and Sisera. Jud. 5, Jehoshaphat having Conquer'd his Enemies, gather'd all his People together, and exhorted them to bless the Lord, and give thanks to him. 2 Chron. 20.

The Book of Psalms is almost nothing else but Hallelujahs and Benedicities to God for some Deliverance, brought to pass by him for his Church or Children. It is that which God requires of us, I will deliver thee and thou shalt glorify Me. Psal. 50. 15.

God hath deliver'd us, let us glorify him, he hath blessed us, we must now bless him.

Eusebius tells us that when Constantine return'd in Triumph into Rome after he had fought Maxentius the Tyrant and conquer'd him, the People met him with loud Acclamations, but his strict charge was, they shou'd solemnly give God the Praise, and acknowledge the Victory to be from him.

When *Heraclius* was deliver'd from *Cosroes* King of the *Persians*, and his Kingdom freed from his Tyranny, He did in the Height of his Triumph at *Bizantium* openly praise God for his Deliverance, and the more

* *δοξα θεῷ*

† *Bak. Chr.*

Hen 5. Med.

H. Ang. Hen.

5.

to testifie his thankfulness, caus'd to be stamp'd on his Coin these Words, * *Glory to God.* Our own *Chronicles* gives us two such like Instances. The most valiant and pious † King *Henry* the Vth, after the Victory at *Agincourt*, the Fight over, the Battel won, fell down upon his Knees, and Commanded his whole

Army to do the same, saying, *Not unto us, O Lord, not unto us, but unto thy Name give the Glory.* Psal. 115. 1.

|| *Bak. Chr.*
Queen Eliz.

And such was the Devotion and Religion of that good and Vertuous Princess || Q. *Elizabeth*, that being deliver'd from the *Armada* of *Spain*, appointed a General Thanksgiving to be made throughout her whole Dominions, and her self rode to *St. Paul's Cathedral* in great Pomp and Grandeur to give publick thanks to God. And let it ever be recorded for the praise of our Gracious *Queen Anne*, who is so ready to shew her thankful Acknowledgment of God's Arm and Power going along with her Arms and those of Her Allies.

It was *Plutarch's* Observation that there was no Temple at *Rome* dedicated to Wisdom or Valour, but a most Sumptuous and Magnificent one to Fortune, which was a signification that the *Romans* did ascribe their Success in War much more to the Providence of God, than to their own Courage, Prudence, Fore-cast or Conduct.

The *Jews* had their Cup of Thanksgiving after great deliverances, and the *Heathens* were wont to sacrifice to their Gods before they began a Journey, and being delivered from an apparent Danger, through that Mercy deserv'd a particular Sacrifice, Those among them who were deliver'd from Shipwrack went to the Temple, and there paid their Vows to the God *Neptune*. As

As to the Instrumental Cause of our late Glorious Victory obtain'd over the *French* Army near *Audenard*, much may be ascrib'd to the Valour and Wise Conduct of our Renowned General and our Allies, nor are politique Preparations to be neglected. First, Prayer to God, and then ordinary means are to be us'd to resist and oppose those who are coming against us.

It is indeed the guise of Wicked and Ungodly Men to attribute the Happiness of their Success to their own Arms and Strength, and arrogate the Honour of it to themselves, saying with *Senacherib*, *by the Strength of my Hand, I have done it and by my Wisdom.* Or like *Ajax* in the Tragedy * *Every sluggish Man can conquer if God assists him, but he scorn'd to implore the aid of any Deity.*

* *Ignavi solent
vincere adjuvante
Deo. Soph.*

This was the Sin of *Israel*, they forgot their Rock. *Do you thus requite the Lord O foolish People and Unwise?* Deut. 32. 4. 6. said *Moses*. 'Tis a despising his goodness, denying his blessings, and robbing him of his glory and honour.

The * *Scythians* after Victory, and being Conquerors, sacrific'd unto their Weapons, and the Prophet *Habakkuk* speaks of some, who Sacrific'd unto their Net, and burnt Incense under their Drag. But be ye not like unto them, let God be the Author of your Victory, and ascribe the glory and honour thereof to him, how that it was his Hand, and that he hath done it, lest that happen to you which did to an *Athenian* Captain, [*Timotheus*.] who having obtain'd a Victory over his Enemies made his boast, he did it by his own Valour and Policy, he never had Success afterwards.

* *Populis istis
Deus Mars est,
pro simulacro
Enses colunt.
Chap. 1. 16.*

Let the People praise thee, O God, let all the People praise thee, Psal. 67. 5. for thou hast been our hope and a strong Tower for us against the Common Enemy. Psal. 61. 3. Blessed be the Lord our strength, who teacheth our Hands to War, and our Fingers to fight. Our Hope, our Fortrefs, our Castle,

Castle, our Deliverer and Defender in whom we trust. Psal.
144. 1, 2.

The War we have been so long engag'd in is just and necessary, a *Defensive War*, to preserve our Selves out of the Hands of the *Common Enemy*, to subdue and chastise his insulting Pride and Ambition, to bring down his High Looks, and that with *beasting Benbadad* (1 K. 20. 10, 11.) having put on his Armour, he may be humbled before he puts it off.

We Fight against an Unjust and Bloody Man, who to enlarge his Dominions and gratifie his boundless Ambition delights in War, has spilt much Blood, had no pity upon Fatherless Children and Widows, will not let his Neighbours live in Peace, enjoy their Rights and Priviledges, or dwell quietly in their Native Countries.

And when the *Almighty* has put a *Hook into his Nose*, and a *Bridle into his Lips*, and given us a glorious Victory over his Army, who had they prevailed, we could expected no Mercy, shall we not acknowledge God's Goodness, and give him Thanks for his constant and wonderful Deliverances? God forbid!

Praised be the Lord who hath not given us over for a Prey unto their Teeth. If the Lord himself had not been on our side, now we may say, if the Lord himself had not been on our side, they would have swallow'd us up quick, when they were so wrathfully displeased at us. Ps. 124. 6. ver. 1, 2.

When St. Paul was deliver'd from the Tyranny of Nero, he saith, that God had deliver'd him from the Mouth of the *Lyon*. 2 Tim. 4. 17. An Emblem of a Tyrant. And well may they be resembled to such Ravenous Beasts, who do not only forget the Apprehension of a Diety, but even of common Humanity, attempting Unjust, Barbarous, and Savage Cruelties, as Robbing and Invading their Innocent Neighbours, making Slaves of them, seizing on their Estates and Effects, laying waste, depopulating, and spoiling their Country with Fire and Sword, reducing them to horrible Miseries, Calamities, and other deplorable Circumstances.

And

And tho' God by his Omnipotent *Arm* and *Wisdom* has scatter'd their Forces, and dissipat'd their Counsels, yet such is the Cruel and Inveterate Malice of the *Common Enemy*, that He will endeavour to Revenge his Defeat, Engage Himself still in Blood and Rapine, aim at the Subversion of our Government, and by dividing us among our Selves, attempt again our *Lives, Liberties, and Religion*, our *Church* and *State*. And therefore it is both your Duty and Interest, and that which concerns both your *Bodies* and *Souls*, not only to thank God for those Great Things he hath already done for you, but to beseech him to continue his Mercies towards you; deliver you for the Time to come, and take you under his Protection, that so you may never be moved.

(2.) Thankfulness for Victory and Success ought to be express'd by living such Lives as shall be suitable to such Mercies. Of all the Faculties of the Soul, Memory is the most brittle; and of all the apprehensions of Memory, Benefits are soonest forgotten. The want of this, God warn'd the *Israelites* (*Deut.* 4. 9, 15, 23.) to beware of three times in one Chapter.

To glorifie God only with your Mouths, after a Great Victory, without living up to it, is nothing else but to mock God, and disappoint him of his End and Design.

The way to make you capable of future Mercies, is to live in Obedience to God, and do his Will. If we will be his People, he will be our God; and then who can be against us if God be for us to preserve us, and to avenge us upon our Enemies?

The Heart may dissemble, and the Lips feign, and therefore the Life must witness your Thankfulness in a Holy and Vertuous Conversation.

It is not enough that *Musick* is in your Feasts, that your *Bells* rings, that *Bonfires* are made, your *Houses* illuminated: and that other demonstrations of Joy, as great *Acclamations* and loud *Huzza's*, are us'd this Day; all these are no way acceptable to God, unless you be-

come more Pious, Just, and better than you were before. Ye must regard the Work of the Lord, and consider the Operation of his Hands.

Let that Nation beware how it forgets the Lord its God, in not keeping his Commandments, his Judgments and his Statutes, after his signal Deliverances to it, least *when the Lord see it, he abhor it because of the provoking of its People, Deut. 32. 19, 20.* and least he say to it as he did once to *Jesurun, I will hide my face from them, I will see what their End shall be, for they are a very froward Generation, Children in whom is no Faith.*

In the Duty of Thankfulness too many among us are like little Children, they must be call'd upon to Thanks, and when they do it, it is in a kind of haste, with a look another way, as if they had more mind of their Play than of their Thanks.

Its usual with many to give Thanks rather of Custom than Devotion. *Saul* will be a *Prophet among Prophets*, and an *Hypocrite* to teach his Tongue to praise God among hearty Professors.

As soon as *One* of the *Ten Lepers* saw that he was made clean, he *went back, and with a loud Voice glorified God. Luke 17. 15.* He did not (as the manner of some is, *faintly and hypocritically*) acknowledge a cure, but being truly affected with the Sense of being heal'd, he did out of the *abundance* of a sincere Heart, glorifie the Mercy and Goodness of that God that had made him clean.

David likewise after God's working a Deliverance for him, did not mince the matter, his Heart and Tongue were all of a piece. He did not speak of a Deliverance, as if he car'd not whether he spoke of it or not. No, he was not so unthankful to his God, but uses all ways he can to demonstrate his Sense of Heaven's goodness and kindness to him.

What tho' the Tongue like a Trumpet sound forth the late great Victory, yet if God be not glorify'd by a Holy Life and Conversation, it is but an *Hypocritical* complimenting of him, and he looks upon it as no more.

All Victories are memorable Things, especially over a *Common Enemy*; Do you then keep *Memorials* of those God has given you, and express your gratitude by adorning them in your Lives. For tho' you must bless God with your Lips, and your Tongues be Instruments of his praise and glory, yet praising and magnifying God in your Lives is the best. There are some among us of so unhappy a Temper, as to forfeit the Advantage of the late great Victory, if God would have taken the Forfeiture at their Hands, yet others are wiser, have their Eyes more open, and are ready to glorifie the mercy and goodness of God for it.

Let all of us love this God, who hath done so great things for us; be studious to please him, and devote our selves wholly to serve him, who after the ill News of taking *Ghent* and *Bruges* by Treachery, has abated the Pride, and confounded the Devices of the *Common Enemy*, and contrary to all Expectations has suppress'd his Strength, put his Army to flight, and given us a glorious Victory.

The *Assyrians* had a prodigious Army, and with it attack'd *Jerusalem*, and thought themselves sure of being Masters of it; yet in one Night's time all their measures were broke, the Army decamp'd and fled, the Siege rais'd, leaving a hundred and fourscore and five thousand of their Men dead upon the spot. And when they arose early in the Morning, behold they were all dead Corps. 2 Kings 19. 35. Many thousands were brought into the Field against us, and yet all these (God be thanked) could do but little against us; for God being on our side, they could not stand out against his Force. He assisted and we conquer'd, they fled and we pursu'd, leaving behind them many thousands dead upon the place; besides thousands of wounded Men and Prisoners.

I must confess it is not agreeable to the Spirit of the Christian Religion to delight in Blood, or to pray for the Destruction of our Enemies, neither are we to Praise God that our Swords have made such a Slaughter. We Praise God
only

only this Day for our Preservation and Deliverance, and lament and bemoan that the boundless Ambition of the *Common Enemy* shou'd occasion so many poor Orphans and Widows, and bring so many Men to Death.

When *Titus* the Emperor, at the Siege of *Jerusalem*, saw so many dead Bodies lie upon the Ground, he did with much Concern declare, *It was not his desire so many of them shou'd perish.* [*Joseph. bell. Jud. l. 6. c. 14.*]

It was absolute Necessity, and not want of Humanity, why we made so great a Slaughter. We did not begin this War without high Provocations.

We engag'd in it, and carry it on to reduce an *Exorbitant* Power, to curb an *unbounded* Ambition; and we Fight only to secure our *Country*, and help other *States* and *Princes* from being destroy'd by a furious Foe. Upon the insatiating his Counsels, and defeating his Designs, we give God Thanks.

Let God's Mercies to you lead you all to Repentance, make you more Obedient, and more Holy in your Lives and Conversations, and then the Victory we have had will be a Pledge of more. *For the Eye of the Lord is upon them that fear him*; he takes *Pleasure* in such, and it shall be well with them.

There never was any Nation that was ever remarkable for Justice, Piety and Religion, that did not always prosper and grow great; and on the contrary, when a Nation became Impious and dissolute in Manners, it has sunk and decay'd in its Prosperity and Plenty. Sufficient Proofs of this are to be found both among the *Greek* and *Roman Historians*. And in the *Old Testament* you'll find, that when *Religion* was neglected, and the Law of God disregarded, publick Judgments usually follow'd; but when there was Amendment, Repentance, and Reformation, constantly publick Blessings. Thus it will be with you, if you provoke God by your Sins, and live in disobedience to his Laws, that will force him to deliver you up to the Will of your Enemies, to Ruin and Destruction; but if you be Good and Vertuous, Pious and Religious, fear God and keep his Commandments, God will be
your

your God, He will defend you in the Day of Danger, and give Victory in the Day of Battle.

When those Abominable Sins of Cursing, Swearing, and other grievous and heinous Crimes which defile our Land are purg'd forth, then may we expect God will still be for us; that he will *arise*, scatter our Enemies, and manifest his Power in their Subjection, and our Success.

O that there was such a Heart in you all, that ye wou'd fear him and keep his Commandments always, that it might be well with you and with your Children for ever. His Salvation is nigh them that fear him, and his Mercy is on them from Generation to Generation.

Thus having dispatch'd the Two Particulars.

(1.) That it is our Duty to praise God for Victory and Success.

(2.) Thankfulness in such a Case ought to be express'd by living such Lives as shall be suitable to such Mercies. I come

(3.) To draw Two Inferences.

(1.) It is not with you as with other Countries. You are not involv'd in Blood and Confusion; nor are your Houses and Lands expos'd to the Fire and Destruction of merciless Soldiers.

What you Sow you Reap, compare your Mercies with others Miseries; and how you Sleep quietly in your Beds, whilst others have their Doors broke open, are plunder'd, and stript naked of all Liberty, Peace, and Plenty. You have no Bloody Battels fought in your Fields, no roaring of great Cannon sounding in your Ears, no dismal groanings of wounded Men to be heard, no mangled Carcasses to be seen, no lamentation of Widows and Orphans after a great Slaughter, nor are your Cities storm'd and batter'd about your Ears. You are not as others beyond Sea, enslav'd, dispossels'd of your Estates, your Country destroy'd, and you and your Friends encompass'd on every side with Spoil, with grievous and apparent Dangers, Captivity and Death.

Have not you good Reason then to be thankful, to acknowledge God's Goodness and loving Kindness, and turn your Hearts, Tongues, and Lives to his Honour and Glory?

I wish all our *Male-contents* and *Murmourers* wou'd consider these Things, and that no People in the World have such cause to Praise God for his Mercies and Deliverances, as we of this Nation. God has put it into our Power to be an happy People, if we will but know it. And (God be thank'd) we have those among us, who do praise the Lord for his Goodness, and declare the Wonders that he hath done for the Preservation of our Religion and Government. His Gracious Providence never appear'd Brighter in any Cause than in our Deliverance, and who-

* King William of Glorious And Immortal Memory.

ever will give himself the Trouble to look back & reflect upon the Administration of Affairs since * the late happy Revolution, must needs see how God has interpos'd his Almighty Power and Wisdom, and had a visible Hand in all our Successes and Victories. The Finger of God was here.

But alas! how many are there among us whom God has deliver'd, and yet will not acknowledge the Deliverance, enjoy Mercies, and are so *Brutish* as to be unthankful for them, and strive to make those Blessings God has bestow'd upon them and us an occasion of our falling. Let such Persons beware, lest that come upon them for their Ingratitude, which befel the Nine unthankful *Lepers*, who, as 'tis thought were given up to *Reprobate* Sense, because they did not glorifie God for the Cure he wrought upon them.

They that are in love with the *Flesh-Pot of Ægypt*, let them return back into that Land, and glut themselves with their *Fish, Cucumbers, Melons, Leeks, and Onions*; but be you so wise as to see the Glory of the Lord, lest he lift up his Hand against you, as he did against the murmuring *Israelites*, for not keeping in mind those wonderful Deliverances he had granted them.

Whether those Men who bear ill will to this happy Government in *church* and *State*, have any further *Cast* under that Pretence, God and themselves know best, but if a *French Army* had come among us, it had come in upon their Backs, and the Blood of many thousands, by their dissatisfactions, wou'd have lain at their Door.

What might have befallen us, had our Enemies been successful in their Battels, you may very well guess. Your Religion would have been taken from you, your Government over-turn'd, your Churches converted into *Mass Houses*, your Native Country in a *Flame*, your selves and Families *Dragoon'd*, and your Country-men *Slaughter'd* by the Hands of *Barbarous* and *Bloody Men*.
Those

Those *Barbarities, Poysonings, Treacheries, Massacres, and Persecutions*, which are so proper to *Popery*, and those inflicted upon *Protestants*, abroad for refusing to comply with *Superstition and Idolatry* may open our Eyes, and let us see what we might have expected from the *Romish Faction* at home.

This Nation knows it by sad Experience, how in the Reign of *Queen Mary* many pious and good People were burnt at a Stake for denying to subscribe to their *Irreligious and False Doctrines*. *Henry the Third of France* was Stabb'd, and the *Bloody Act* applauded by the *Pope* himself for not purging his Country from *Heretical Corruption*, being advised so to do.

The Church of *Rome* looks upon us *Protestants* as so many *Hereticks*, and what Havock and Devastation a *French Army* wou'd have done, and what *Blood* they would have spilt, had they conquer'd us *Abroad*, and *Invaded* us at *Home*, is easy to imagine.

But God has blasted their Designs, and given us Victory over them, and we are assembled this Day Publickly and Solemnly to give Thanks to him for our Conquest over the *Common Enemy and Oppressor*.

Both *Young Men and Maidens, Old Men and Children* praise the Name of the Lord, he exaleth the Horn of his People, all his Saints shall praise him even you, a People near unto him, praise ye the Lord. *Psal.* 148 12, 13.

(2.) It will be necessary in order to strengthen our Interest, and prevail with God to give us further Success, to lay aside all unpeaceable Disputes and Animosities among our selves, and however we may differ from one another in Opinion, yet let All agree in Things that make for the Glory of God, and the Good and Welfare of that Nation and Kingdom wherein we live Christ himself has told us, That if a Kingdom be divided against it self, it cannot stand. *Mat.* 12. 29.

* *Josephus* speaking of the *Jewish Nation*, tells us, That their Civil Dissentions were the next and immediate Cause of their Confusion and Ruine. And that when *Pompey* sat down before *Jerusalem*, that Historian adds further, That the FaCTIONS and Divisions which they had among themselves, were the Cause of taking the City and Temple at that time. * *Lib.* 1. c 5.

So long as our Divisions are kept up, so long our Cause will be weakned; and whilst one says he is of *Pant*, he of *Apollo*,

Apollo, and another of *Cephas*, (1 Cor. i. 12.) the Church of God is rent in pieces.

Where the Inhabitants of the same † City, or the People of the same Nation contend one against another, there needs no Foreign Enemy to bring them under Subjection, they will be destroy'd of themselves. *If ye bite and devour one another, take heed that ye be not consumed of one another,* Gal. 5. 15.

God has fought our Battels, given us Great and Glorious Victories, and put to flight Strong and Powerful Armies which were coming against us; and when God has been on our Side, shall we hinder our own Happiness by divided Interests, internal Dissentions, Civil Quarrels, and War among our Selves? Shall we fall out at Home, after we have been Conquerors Abroad? Or shall we bring upon our Kingdom *Desolation*, after so much Blood spilt in Foreign Countries to prevent a *Common Enemy*, and an *Unjust Pretender* from overcoming and breaking in upon us?

Are these the Thanks we give to a Gracious and Glorious God for the Preservation of our *Religion, Laws, Liberties, and Rights*? Or shall we thus requite him for his Mercies, Favours and Deliverances? Base Ingratitude! and enough to make Him deny us a Victory at another time; since He knows, if He should give it us, we wou'd Quarrel among our Selves, and become Foes to one another.

Our Divisions lay us open, and give our Enemies the Advantage against us. A Tempest *within* will raise one *without*; and whatever our Fears are from the *Common Enemy*, and *Pretender*, may we, I pray God, be quiet and at Peace among our Selves.

Flatter not your Selves with increase of Trade by Land and Sea, by Freedom of Traffique and Commerce with distant Nations, or seeing your Country flourish, and a Universal Plenty, so long as the Seeds of Discord are sown by Satan and Evil Men at Home.

† *Que Domus tam stabilis, que tam firma Civitas, que non odiis atque disidiis funditus possit Everti?* Cic.

God has blest us with a Virtuous and Pious *QUEEN*, Belov'd by Heaven, and Honour'd by all Her True and Faithful Subjects. Our Hopes are fix'd upon Her, and our Expectations big and mighty to live securely under Her Shadow. O let not our Sins and Divisions defeat our Expectations!

She, as the *Nursing Mother of the Church*, has propos'd *Unity* as the best way to support it, and make Her *Crown* sit Easy, and Her People Happy; and from Her *Princely* Wisdom and Prudence let all Her Subjects own and acknowledge the same.

Our *Church*, for Purity of Worship, and Soundness of Doctrine, may challenge all the *Churches* in the World. 'Tis a great Misfortune that any among us who call themselves *Protestants*, shou'd dissent from Her. But all Men have not the like Apprehensions. None of us are infallible. Two good Men may differ in the way to Heaven, and yet both meet there at last.

Such as are deceiv'd, do you pray, that God would bring them into the way of Truth, and unite them to us.

Those who are abus'd with the Deceits and Errors of the *Romish Church*, are Objects of our Pity, and our Prayers ought to be fervent for them; that their *miserable* Ignorance may be done away, their Worship reform'd from *Superstition*, and that they shou'd no longer believe a *Lye*.

As for particular Sects who are deluded with *Enthusiasm*, take their Idle *Fancies* for Gospel, and trust to *Spurious* Revelations, which they falsely father upon the Spirit of God, we have great Reason to pray that they may be convinc'd; and that they may come into the right way in which our *Church* teacheth her *Communion* to walk.

The good Lord keep and preserve Her from Superstitious *Popery* on the one Hand, and Wild *Sectaries* on the other.

May He protect our Gracious *QUEEN* from all Plots and Conspiracies, and let no Weapon form'd against Her prosper.

Let

Let us give God Thanks for those many great Victories He has given us already, implore the Almighty that He would be still on our side, defeat the Projects, confound the Devices, and put to flight the Armies of the *Common Enemy and Oppressor*.

Hear, O Lord, hearken and do.

Continue thy Care towards our *Church and State* to many and many Generations, that so both We and our Posterities may give Thanks unto Thee, and Thy Praise be ever in our Mouths. *Amen.*

F I N I S.



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